1:Chabot--vi E-5 (1940-1949) 1950 OG6 Makassar OG6

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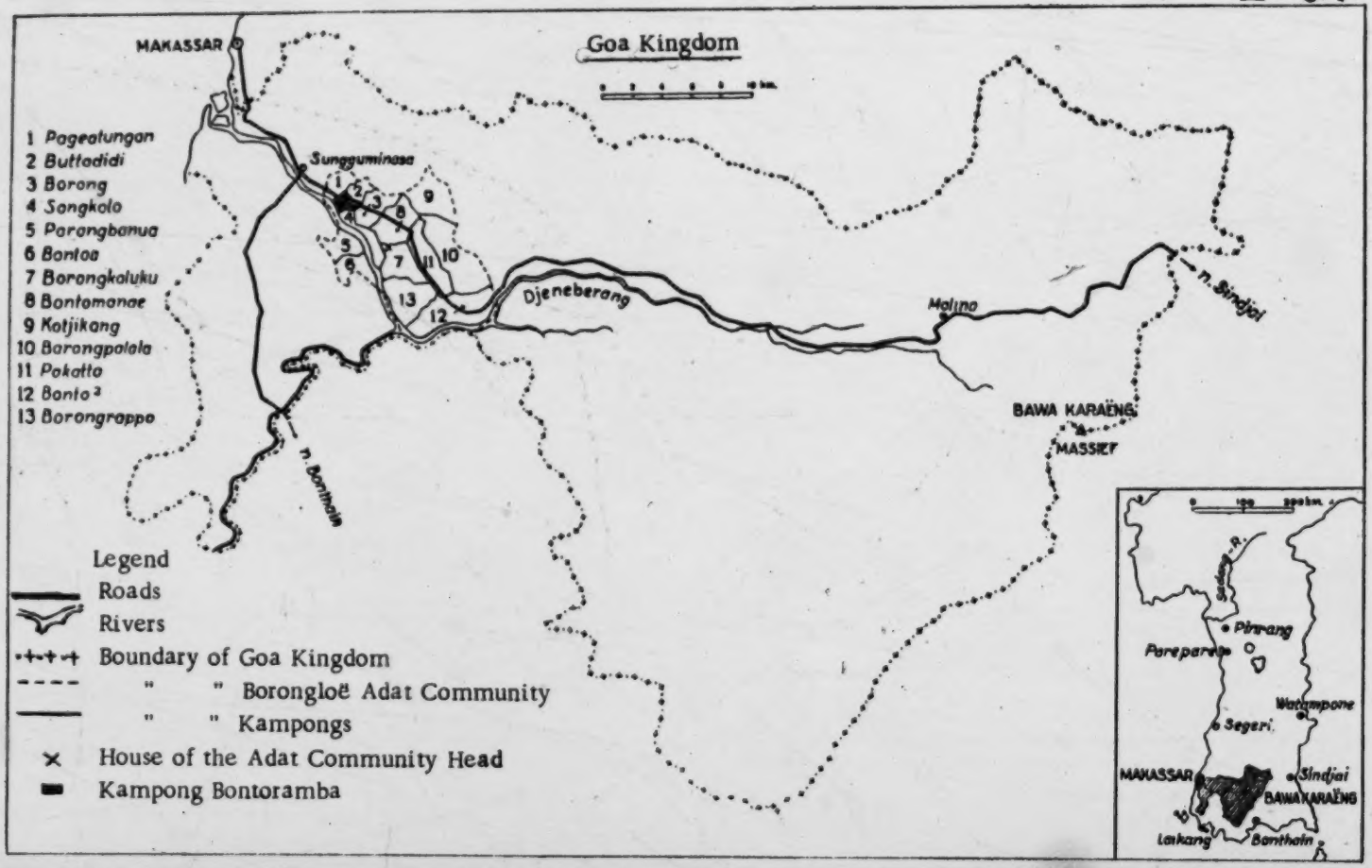

1:Chabot--19 E-5 (1940-1949) 1950 OG6 Makassar OG6

000 /14 cont./2. E. E. Evans-Pritchard,
The Nuer, Oxford, 1940, p. 261.

/15/ Chapter I

Kinship

131 Goa Province extends from the ocean to the mountains.
133 The Djene'berang River, originating on the almost 3,000 meters high Bawakaraëng and emerging into the sea just to the south of Macassar, flows entirely through Goa's regions.
491 The large motor highway which connects Macassar with
361 Malino, situated 70 kilometers away in the mountain, runs practically parallel with the river. Approximately 10 kilometers outside Macassar lies the little town of Sungguminasa, still entirely in the plain, the residence of the Prince of Goa. Only 30 kilometers further on the road begins to climb
[133] steeply. The 30 kilometers to Sungguminasa lead through an undulating plain where woods and sawahs alternate. Groups of houses lie scattered through the country. At kilometer post 15, just past Sungguminasa, lies Kampong Bontoramba.
369 Elegant automobiles belonging to the residents of the large city roar through it, but this has little influence on village life and everyday thought. Some of the old people have never seen Macassar. For the majority a visit to the large city is a significant event, but more because of the many curiosities to be seen and experienced there than because of the changes to be introduced into one's own life after returning home.

631 Bontoramba is one of the 14 kampongs which form the adat community of Borongloë, and at present Borongloë, together with 10 other adat communities, forms the federative unit which for hundreds of years has been known as Goa Kingdom.

Now regarding the kampong itself: the name of the kampong is Bukaka and it is located in the wanua Tanette Riattang, which is under the Sulewatang Tanette Riattang. The Sulewatang Tanette Riattang lives in Watampone. He is different from the Aru Tanette Riattang, who has no wanua, but who is one of the central seven princes. The head of the kampong has the title Mado Bukaka. He is a fine fellow and seems like a better character than most of the bangsawan. His father and his father's father and so on back have headed the kampong for countless generations. He is not a noble, says the Sulewatang. The Sulewatang also says that his ramp is not "genuine". Council is held in neither kampong nor wanua. If there are legal proceedings in the kampong the Kepala kampong may call in a notable or two to help. If there is a legal case in the wanua, the Sulewatang Tanette Riattang will call in maybe three or four (never all) Kepala kampongs to help. If there is really a big legal case, it goes to the Hadat Tinggi in Watampone. There are fifteen Kepala kampongs in the wanua. In most of the kampongs there are several smaller kampongs (two, three, or more), somewhat like hamlets. The Sulewatang used the term lingkongan [circle]. 361 622 632 623 632 692 621 632

The next day we got down to the work involving a rough map and a ground plan. The kampong abuts on Watampone, indeed it is actually a continuation of it. Thus one side of the market street is Watampone and the other is the kampong. There are several stores on the kampong side. I asked if the Chinese there would say that they were living in the kampong. The answer was no, but that they would say they lived in Watampone. Thus it is a kind of false border. Also, the big, beautiful, new mosque of Watampone is within the kampong borders. But the kampong is evidently not too important and Watampone is in the same wanua, that is, in wanua Tanette Riattang. The kampong itself is the western-most of the kampongs in this wanua, and the western border goes along with the eastern border of wanua Palaka (kampong Tjabalu). On the north is wanua Awampone (kampong Tjelapa). On the east is another kampong, Ta, of wanua Tanette Riattang. And, of course, Watampone is to the south. As one enters the kampong of Bukaka coming from the main center of Watampone, one goes along the main street for four kilometers from south to north, from the Watampone border to Tjelapa. On entering Bukaka one sees the great mosque and the large house of an Arab, both structures being white and blue, an ironic combination. It is a great misfortune that Mohammedanism got in here. From the main road (the Kepala kampong's house is not far from the Watampone border) to 126 621 632 101 131 102

621 the border of wanua Palaka, kampong Tjabalu on the west,
632 it is four kilometers also. This western part is thus a
101 square. On the east side of the road, along the Watampone
131 border, it is only six hundred meters along the street to
102 the Ta border. But then the east border sweeps eastward in a long curve so that on the northern side along the border of Tjelapa, the northern border runs two kilometers from the main road. (See rough map, page 46, field notes)[P.266 here]

871 There are two schools in Bukaka, one a religious school
435 and the other a village school. They are near the Watampone
556 border on the main road, or just off it. There are also ten private Koran schools. There are about six hundred hadjis here. I met one, a smug young man. And I teased him about being one of the few rich men in town, but he said that it was perhaps, if the family resources were pooled, six thousand guilders. He remarked that ten thousand guilders was really a great fortune here. Incidentally, the Sulewatang said that the high figures given for the old days were somewhat off. Prices were overvalued.

131 In the wanua, running eastward to the sea from Bukaka, are
361 the kampongs Penyula and Ta side by side; then Paopao, Tibodjong (very small) and Tamaüsing, side by side; then Toro, Tjelu, Lapobatua, Biru, and Palingorung, all side by side (the latter two jut out to the south); then Badjoë and Maloi, side by side (the former on the sea, the latter juts out to the south); and finally, along the curve of the sea, Rompe. I forgot to say that these really do not jut out, as Watampone is also part of the wanua and it is to the south of Bukaka, Ta, Tamaüsing. Thus the appearance seems to be roughly that
621 of a triangle. Aside from Watampone, each of the fifteen kampongs has a kepala kampong. And within each of the kampongs there are varying numbers of hamlets. Thus Bukaka has three, Penyula has one, Ta three, Paopao two, Tibodjong one, Tamaüsing one, Lapobatua one. I could not get any information on the other kampongs, but will find out later. The biggest kampongs, in order, are: Tjelu, Bukaka, Badjoë. Others are small. Bukaka is the oldest.

368 The big misigit [mesjid, mosque] is used by Bukaka, Ta, and Watampone. Other kampongs having misigit are: Penyula, Badjoë, Paopao, Lapobatua, and Palingorung, thus there are six in all.

632 In Bone, Andi says, there are twenty-one wanua. Seven
565 are ruled by aru, and fourteen by sulewatang. He says, however, that they are of equal rank. Aside from the aru wanua there are the Aru Pitu, and this tells the story.